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LECTIONS FROM
THE QUR'AN

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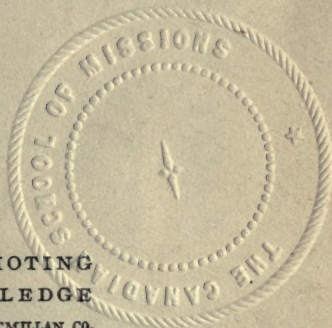
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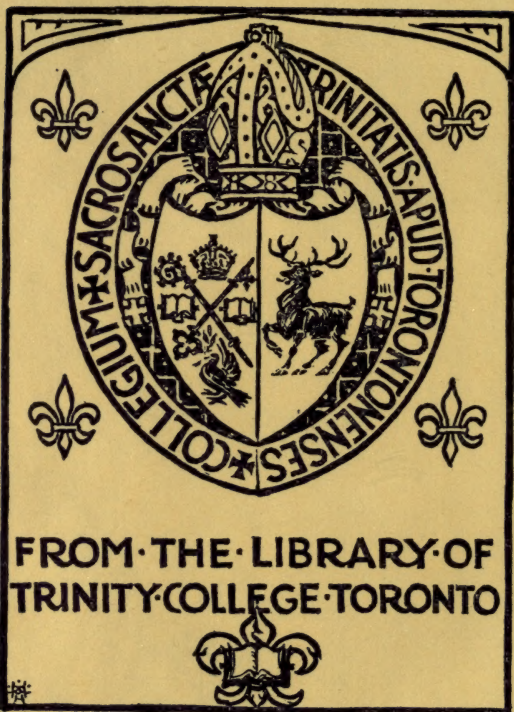
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INTRODUCTION

THE force and meaning of the Qur'án can only be rightly understood by constant reference to the life history of Muḥammad, whose mental development and religious conviction dominate the whole book. For the casual reader this is very difficult owing to the confused arrangement of the matter of the Qur'án. Broadly speaking, the 114 chapters (súrahs) are arranged in order of mass from the longest to the shortest. In the main this is an inversion of the chronological order, for the earliest utterances are confessedly those shortest ones which come near the end. Besides this there is a good deal of dislocation of matter, later revelations being joined up with earlier ones on the same subject or for other reasons not now discernible.

The great prominence given in the Qur'án to the idea of written revelation confirms the statements of the Moslem traditionists that, after the Prophet had recited his oracles¹ to his followers, they not only memorized them but wrote them down. These writings, however, were not collected into one volume till after Muḥammad's death. In A.H. 12 the first Caliph Abú Bakr commanded Muḥammad's secretary, Zaid ibn Thábit, to do this important work which he is said to have accomplished with laborious care. It is to him that we owe the arrangement of

¹ Qur'án means 'recitation'.

matter. Still there remained the risk of recitation by men of different tribes in their own dialects, and thus of possible perversion of the sacred words. To avert this the fourth Caliph 'Uthmán set on foot a careful collation of extant copies, cases of doubt as to wording to be decided in favour of the dialect of Muḥammad's own tribe, the Quraish. Other copies were destroyed and by this forcible unification the textual criticism of the Qur'án was reduced to a classification of letters, words, sentences and chapters ; there are no ' families ' or types of text.

Meanwhile there grew up traditions of events and sayings of the Prophet which were worked up later into biographies. Comparing these with the contents of the Qur'án it is possible to arrive at an approximate historical arrangement of the chapters. Differences in the results arrived at by leading scholars do not affect any outstanding event or doctrine. For the purposes of this selection of passages, I have adopted the order of succession worked out by Rodwell, from whose translation the extracts are taken. The handiest edition of this is in Dent's ' Everyman's Library.' I have added the verse by verse numbering, which unfortunately is lacking there.

For our purposes it is sufficient to distinguish three periods in the prophetic career of Muḥammad which altogether covered a period of twenty-one years. He was born at Mecca about A.D. 570 of the family of Hášim and the tribe of Quraish.

1. In A.D. 611 he received what he regarded as the call to prophesy. He heard the angel Gabriel recite to

him in the name of Alláh the words of Súrah 96 (the earliest Súrah of the Qur'án, unless Súrah 1 be earlier), 'Recite, in the name of thy Lord who created, created man from clots of blood, etc.' (p. 7). Then the revelations ceased for two years and Muḥammad was down-cast. But they were resumed in A.D. 613 and continued amid great opposition from wealthy and powerful idolaters, who persecuted the poorer of his adherents, many of whom were slaves. In 615, therefore, Muḥammad advised them to seek refuge with the Christian King of Abyssinia, where they were kindly treated. The oracles of this period are mainly short, and earnest proclamations of the unity of God and the coming judgement, with fiery denunciation of opponents. Realistic descriptions of paradise and hell are frequent.

2. From 615 to 622 Muḥammad continued to prophesy at Mecca. He and his clan of Hāshim were banned by their opponents and his message was ridiculed and distorted. But converts increased, till at length a considerable band of them from the city of Madína, 200 miles to the north, pledged themselves at the annual pilgrimage to Mecca, to belief of Muḥammad's message and protection of his person. Endangered by plots of the Meccans, Muḥammad and a band of his followers fled from the city in June, 622, to Madína, where he spent the rest of his life. This flight (in Arabic Hijrah : Latin Hegira) marks the era of Islám which thenceforth became a theocracy. During this second period at Mecca the revelations become longer and more argumentative and the appeal to previous prophets

and their scriptures takes a prominent place. Their stories are told with embellishments and distortions, mostly found in the Talmud and the apocryphal Gospels which Muḥammad's Jewish and Christian informants seem to have accepted. At this period he is friendly with them.

3. From 622 to 632 Muḥammad developed political rule over Madína and the surrounding territory till he was practically, at his death, lord of Arabia. His claim to this authority, equally with his religious leadership, was based on his call to be the messenger and vicegerent of Alláh. In this career, therefore, political and social legislation takes a prominent place: all relations of life are to be determined by obedience to God and His Apostle ; and the same holds good of outside humanity in other religions. Pagans, Jews and Christians are to be summoned to believe. If they refuse they are to be attacked. If they repent and believe they become brothers. Obstinate idolaters are to be slain. To recalcitrant Jews and Christians indulgence is shown by permitting them to survive in a tributary status. The religious controversy continues but it ends on the note of the sword.

The passages given in this brief selection are intended to illustrate, as fairly as may be, the main features of Muḥammad's proclamation and history. They will show how almost the whole of his teaching is taken from the Old and New Testament, often in a garbled form, but impressively presented in a manner calculated to convince and move the Semites of his day. The only new elements are, in doctrine, the apostle-

ship of Muḥammad, superseding all other prophets ; in practice, the duty of war for the propagation of the faith. A more detailed exposition will be found in my little work on *The Teaching of the Qur'án* (S.P.C.K.).

The Qur'án is in bulk about equal to the New Testament. Of its 114 chapters, twenty are superscribed as revealed at Madína ; but these are much longer than the earlier ones and cover more than a third of the whole. From beginning to end Alláh is supposed to be the speaker. If another seems to be speaking the word 'Say' is either prefixed or understood.

The Roman numerals in this selection indicate the serial order of the Súrah or Chapter in the traditional arrangement ; the Arabic numerals stand for verses. The titles in quotation marks are certain words taken from each Súrah by which (rather than by the number) it is commonly known among Moslems. Italics are used by Rodwell as in the English Bible to indicate words supplied by the translator to complete the sense.



INVOCATION

(PREFIXED TO EVERY SURAH, EXCEPT ONE)
IN THE NAME OF GOD THE COMPASSIONATE,
THE MERCIFUL

ADORATION AND PRAYER FOR GUIDANCE

(‘The Opener’ i. 1-6)

1. Praise be to God, Lord of the worlds !
2. The compassionate, the merciful !
3. King on the day of reckoning !
4. Thee *only* do we worship, and to Thee do we cry
for help.
5. Guide Thou us on the straight path,
6. The path of those to whom Thou hast been
gracious ;—with whom thou art not angry, and who go
not astray.

I. EARLY PERIOD OF PROPHECY AT MECCA

A.D. 611-615

THE CALL TO PROPHECY

(‘Clots of Blood’ xcvi. 1-5)

1. Recite thou, in the name of thy Lord who created ;—
2. Created man from CLOTS OF BLOOD :—
3. Recite thou ! For thy Lord is the most Beneficent,
4. Who hath taught the use of the pen ;—
5. Hath taught man that which he knoweth not.

THE FIRST REVELATION OF THE ORACLE

(' Power ' xcvi. 1-5)

1. Verily, we have caused It to descend on the night of POWER.

2. And who shall teach thee what the night of power is ?

3. The night of power excelleth a thousand months :

4. Therein descend the angels and the spirit by permission of their Lord for every matter ;

5. And all is peace till the breaking of the morn.

ENCOURAGEMENT TO RECITE

(' The Most High ' lxxxvii. 6-13)

6. We will teach thee to recite the *Koran*, nor aught shalt thou forget,

7. Save what God pleaseth ; for he knoweth alike things manifest and hidden ;

8. And we will make easy to thee our easy ways.

9. Warn, therefore, for the warning is profitable :

10. He that feareth God will receive the warning,—

11. And the most reprobate only will turn aside from it,

12. Who shall be exposed to the terrible fire,

13. In which he shall not die, and shall not live.

IMPUTATIONS REBUTTED

(' The Infallible ' lxix. 38-52)

38. It needs not that I swear by what ye see,

39. And by that which ye see not,

40. That this verily is the word of an apostle worthy of all honour !

41. And that it is not the word of a poet—how little do ye believe !

42. Neither is it the word of a soothsayer (Káhin)—
how little do ye receive warning !

43. It is a missive from the Lord of the worlds.

44. But if Muḥammad had fabricated concerning us
any sayings,

45. We had surely seized him by the right hand,

46. And had cut through the vein of his neck.

47. Nor would We have withheld any one of you from
him.

48. But, verily, It (*the Koran*) is a warning for the
God-fearing ;

49. And we well know that there are of you who treat
it as a falsehood.

50. But it shall be the despair of infidels,

51. For it is the very truth of sure knowledge.

52. Praise, then, the name of thy Lord, the Great.

GOD IS ONE

('The Unity ' cxii. 1-4)

1. Say : He is God alone :

2. God the eternal !

3. He begetteth not, and He is not begotten ;

4. And there is none like unto Him.

GOD THE CREATOR

('The Merciful ' lv. 1-15)

1. The God of MERCY hath taught the Koran,

2. Hath created man,

3. Hath taught him articulate speech.

4. The Sun and the Moon have each their times,

5. And the plants and the trees bend in adoration.

6. And the Heaven, He hath reared it on high, and
hath appointed the balance ;

7. That in the balance ye should not transgress.
8. Weigh therefore with fairness, and scant not the balance.
9. And the Earth, He hath prepared it for the living tribes :
10. Therein are fruits, and the palms with sheathed clusters,
11. And the grain with its husk, and the fragrant plants.
12. Which then of the bounties of your Lord will ye twain deny ?
13. He created man of clay like that of the potter.
14. And He created the djinn of pure fire :
15. Which then of the bounties, etc.

SIN DENOUNCED

(' Those who stint ' lxxxiii. 1-6)

1. Woe to those who STINT the measure :
2. Who when they take by measure from others, exact the full ;
3. But when they mete to them or weigh to them, minish—
4. What ! have they no thought that they shall be raised again
5. For the great day ?
6. The day when mankind shall stand before the Lord of the worlds.

THE TRUE BELIEVER

(' The Steps ' lxx. 19-35)

19. Man truly is by creation hasty ;
20. When evil befalleth him, impatient ;
21. But when good falleth to his lot, tenacious.

22. Not so the prayerful,
23. Who are ever constant at their prayers ;
24. And of whose substance there is a due and stated portion
25. For him who asketh, and for him who is ashamed to beg ;
26. And who own the judgment-day a truth,
27. And who thrill with dread at the chastisement of their Lord—
28. For there is none safe from the chastisement of their Lord—
29. And who control their desires,
30. (Save with their wives or the slaves whom their right hands have won, for there they shall be blameless ;
31. But whoever indulge their desires beyond this are transgressors) ;
32. And who are true to their trusts and their engagements,
33. And who witness uprightly,
34. And who keep strictly *the hours of prayer* :
35. These *shall dwell*, laden with honours, amid gardens.

THE JUDGMENT TO COME

(' The Folded-up ' lxxx. 1-14)

1. When the sun shall be FOLDED UP,
2. And when the stars shall fall,
3. And when the mountains shall be set in motion,
4. And when the she-camels shall be abandoned,
5. And when the wild beasts shall be gathered together,
6. And when the seas shall boil,
7. And when souls shall be paired *with their bodies*,

8. And when the female child that had been buried alive shall be asked

9. For what crime she was put to death,

10. And when the leaves of the Book shall be unrolled,

11. And when the Heaven shall be stripped away,

12. And when Hell shall be made to blaze,

13. And when Paradise shall be brought near,

14. Every soul shall know what it hath produced.

THE RESURRECTION

(' Resurrection ' lxxv. 1-12)

1. It needeth not that I swear by the day of the
RESURRECTION,

2. Or that I swear by the self-accusing soul.

3. Thinketh man that we shall not re-unite his bones ?

4. Aye ! his very finger tips are we able evenly to
replace.

5. But man chooseth to deny what is before him :

6. He asketh, ' When this day of Resurrection ? '

7. But when the eye shall be dazzled,

8. And when the moon shall be darkened,

9. And the sun and the moon shall be together,

10. On that day man shall cry, ' Where is there a
place to flee to ? '

11. But in vain—there is no refuge—

12. With thy Lord on that day shall be the sole
asylum.

THE REWARDS OF PARADISE AND THE PAINS OF HELL

(' The News ' lxxviii. 17-36)

17. Lo ! the day of Severance is fixed ;

18. The day when there shall be a blast on the trumpet, and ye shall come in crowds,

19. And the heaven shall be opened and be full of portals,

20. And the mountains shall be set in motion, and melt into thin vapour.

21. Hell truly shall be a place of snares,

22. The home of transgressors,

23. To abide therein ages ;

24. No coolness shall they taste therein nor any drink,

25. Save boiling water and running sores ;

26. Meet recompense !

27. For they looked not forward to their account ;

28. And they gave the lie to our signs, charging them with falsehood ;

29. But we noted and wrote down all :

30. ' Taste this then : and we will give you increase of nought but torment.'

31. But, for the God-fearing is a blissful abode,

32. Enclosed gardens and vineyards ;

33. And damsels with swelling breasts, their peers in age,

34. And a full cup :

35. There shall they hear no vain discourse nor any falsehood :

36. A recompense from thy Lord—sufficing gift !

(' Those who stint ' lxxxiii. 22-28)

22. Surely, among delights *shall* the righteous *dwell* !

23. Seated on bridal couches they will gaze around ;

24. Thou shalt mark in their faces the brightness of delight ;

25. Choice sealed wine shall be given them to quaff,

26. The seal of musk. For this let those pant who pant for bliss—

27. Mingled therewith shall be the waters of Tasnim—

28. Fount whereof they who draw nigh to God shall drink.

REPLY TO OPPONENTS

(' The Enwrapped ' lxxiv. 11-30)

11. Leave me alone to deal with him whom I have created,

12. And on whom I have bestowed vast riches,

13. And sons dwelling before him,

14. And for whom I have smoothed all things smoothly down ;—

15. Yet desireth he that I should add more !

16. But no ! because to our signs he is a foe

17. I will lay grievous woes upon him.

18. For he plotted and he planned !

19. May he be cursed ! How he planned !

20. Again, may he be cursed ! How he planned !

21. Then looked he around him,

22. Then frowned and scowled,

23. Then turned his back and swelled with disdain,

24. And said, ' This is merely magic that will be wrought ;

25. It is merely the word of a mortal.'

26. We will surely cast him into Hell-fire.

27. And who shall teach thee what Hell-fire is ?

28. It leaveth nought, it spareth nought,

29. Blackening the skin.

30. Over it are nineteen *angels*.

THE PROPHET ENCOURAGED

(' The Pen ' lxxviii. 1-16)

1. By the PEN and by what they write,

2. Thou, O *Prophet* ; by the grace of thy Lord art not possessed !

3. And truly a boundless recompense doth await thee,
4. For thou art of a noble nature.
5. But thou shalt see and they shall see
6. Which of you is the demented.
7. Now thy Lord! well knoweth He the man who erreth from his path, and well doth he know those who have yielded to Guidance ;
8. Give not place, therefore, to those who treat thee as a liar ;
9. They desire thee to deal smoothly with them : then would they be smooth as oil with thee :
10. But yield not to the man of oaths, a despicable person,
11. Defamer, going about with slander,
12. Hinderer of the good, transgressor, criminal,
13. Harsh—beside this, impure by birth,
14. Though a man of riches and blessed with sons.
15. Who when our wondrous verses are recited to him saith—‘ Fables of the ancients.’
16. We will brand him on the nostrils.

THE PROPHET GUARDED AGAINST WITCHCRAFT
AND SORCERY

(‘ The Daybreak ’ cxiii. 1-5)

1. SAY : I betake me for refuge to the Lord of the DAYBREAK
2. Against the mischiefs of his creation ;
 3. And against the mischief of the night when it overtaketh me ;
 4. And against the mischief of weird women ;
 5. And against the mischief of the envier when he envieth.

(' Men ' cxiv. 1-6)

1. SAY : I betake me for refuge to the Lord of MEN,
2. The King of men,
3. The God of men,
4. Against the mischief of the stealthily withdrawing
whisperer,
5. Who whispereth in man's breast—
6. Against djinn and men.

THE ANCIENT SCRIPTURES

(' The Most High ' lxxxvii. 14-19)

14. Happy he who is purified *by Islam*,
15. And who remembereth the name of his Lord and
prayeth.
16. But ye prefer this present life,
17. Though the life to come is better and more
enduring.
18. This truly is in the Books of old,
19. The Books of Abraham and Moses.

TO EACH HIS RELIGION

(' Unbelievers ' cix. 1-6)

1. SAY : O ye UNBELIEVERS !
2. I worship not that which ye worship,
3. And ye do not worship that which I worship ;
4. I shall never worship that which ye worship,
5. Neither will ye worship that which I worship.
6. To you be your religion ; to me my religion.

ACCEPT THE MESSAGE IF GOD WILL IT

(' Man ' lxxvi. 23-31)

23. We ourselves have sent down to thee the Koran as
a missive from on high.

24. Await then with patience the judgments of thy Lord, and obey not the wicked among them and the unbelieving.

25. And make mention of the name of thy Lord at morn, at even,

26. And at night. Adore him, and praise him the live-long night.

27. But these men love the fleeting present, and leave behind them the heavy day of doom.

28. Ourselves have we created them, and strengthened their joints; and when we please, with others like unto themselves will we replace them.

29. This truly is a warning: And whoso willeth, taketh the way to his Lord;

30. But will it ye shall not, unless God will it, for God is Knowing, Wise.

31. He causeth whom he will to enter into his mercy. But for the evil doers, he hath made ready an afflictive chastisement.

II.—THE MIDDLE PERIOD. LATER PROPHECY AT MECCA, A.D. 615-622

ENMITY AND UNBELIEF OF MECCANS

(‘Hijr’ xv. 1-13)

1. These are the signs of the Book, and of a lucid recital (Koran).

2. Many a time will the infidels wish that they had been Muslims.

3. Let them feast and enjoy themselves, and let hope beguile them: but they shall know *the truth* at last.

4. We never destroyed a city whose term was not prefixed:

5. No people can forestall or retard its destiny.

6. They say : ' O thou to whom the warning hath been sent down, thou art surely possessed by a djinn :

7. Wouldst thou not have come to us with the angels, if thou wert of those who assert the truth ? '

8. —We will not send down the angels without due cause. *The infidels* would not in that case have been respited.

9. Verily, We have sent down the warning, and verily, We will be its guardian ;

10. And already have We sent Apostles, before thee, among the sects of the ancients ;

11. But never came Apostles, to them whom they did not deride.

12. In like manner will We put it into the hearts of the sinners of *Mecca* to do the same :

13. They will not believe on him though the example of those of old hath gone before.

(' Believers ' xxiii. 64, 83-94)

64. We will not burden a soul beyond its power : and with us is a book, which speaketh the truth ; and they shall not be wronged :

* * * * *

83. But they say, as said those of old :—

84. They say, ' What ! When we shall be dead, and have become dust and bones, shall we, indeed, be waked to life ?

85. This have we been promised, we and our fathers aforetime : but it is only fables of the ancients.'

86. SAY : Whose is the earth, and all that is therein ;—if ye know ?

87. They will answer, 'God's.' SAY: Will ye not then reflect?

88. SAY: Who is the Lord of the seven heavens, and the Lord of the glorious throne?

89. They will say, 'They are God's.' SAY: Will ye not, then, fear Him?

90. SAY: In whose hand is the empire of all things, who protecteth but is not protected? if ye know:

91. They will answer, 'In God's.' SAY: How, then, can ye be so spell-bound?

92. Yea, we have brought them the truth; but they are surely liars:

93. God hath not begotten offspring; neither is there any other God with Him: else had each god assuredly taken away that which he had created, and some had assuredly uplifted themselves above others! Far from the glory of God, be what they affirm of Him!

94. He knoweth *alike* the unseen and the seen: far be He uplifted above the gods whom they associate with Him!

THE REVELATION IS NO FRAUD

('Distinguisher' xxv. 1-7)

1. Blessed be He who hath sent down AL FURKAN (the illumination) on his servant, that to all creatures he may be a warner.

2. His the Kingdom of the Heavens and of the Earth! No son hath He begotten! No partner hath He in his Empire! All things hath He created, and decreeing hath decreed their destinies.

3. Yet have they adopted gods beside Him which have created nothing, but were themselves created:

4. And no power have they over themselves for evil or for good, nor have they power of death, or of life, or of raising the dead.

5. And the infidels say, 'This *Koran* is a mere fraud of his own devising, and others have helped him with it, who had come *hither* by outrage and lie.'

6. And they say, 'Tales of the ancients that he hath put in writing! and they were dictated to him morn and even.'

7. SAY: He hath sent it down who knoweth the secrets of the Heavens and of the Earth. He truly is the Gracious, the Merciful.

BUT GOD MAY ABROGATE OR SUPPLEMENT ITS VERSES

('The Bee' xvi. 100-108)

100. When thou readest the *Koran*, have recourse to God for help against Satan the stoned,

101. For no power hath he over those who believe, and put their trust in their Lord,

102. But only hath he power over those who turn away from God, and join other deities with Him.

103. And when we change one (sign) verse for another, and God knoweth best what He revealeth, they say, 'Thou art only a fabricator.' Nay! but most of them have no knowledge.

104. SAY: The Holy Spirit,¹ hath brought it down with truth from thy Lord, that He may stablish those who have believed, and as guidance and glad tidings to the Muslims.

105. We also know that they say, 'Surely a certain person teacheth him.' But the tongue of him at whom they hint is foreign, while this *Koran* is in the plain Arabic.

¹ i.e. The Angel Gabriel.

106. As for those who believe not in the signs of God, God will not guide them, and a sore torment doth await them.

107. Surely they invent a lie who believe not in the signs of God—and they are the liars.

108. Whoso, after he hath believed in God denieth him, if he were forced to it and if his heart remain steadfast in the faith, *shall be guiltless*: but whoso openeth his breast to infidelity—on such shall be wrath from God, and a severe punishment awaiteth them.

THIS REVELATION WAS FORETOLD

(‘Poets’ xxvi. 192–199)

192. Verily from the Lord of the Worlds hath this *Book* come down;

193. The faithful spirit hath come down with it.

194. Upon thy heart, that thou mightest become a warner—

195. In the clear Arabic tongue:

196. And truly it is *foretold* in the Scriptures of them of yore.

197. Was it not a sign to them that the learned among the children of Israel recognized it?

198. If we had sent it down unto any foreigner,

199. And he had recited it to them, they had not believed.

IT TAKES UP THE MESSAGE OF THE FORMER
SCRIPTURES

(‘Counsel’ xlii. 11–14)

11. To you hath He prescribed the faith which He commanded unto Noah, and which we have revealed to thee, and which we commanded unto Abraham and Moses

and Jesus, saying, 'Observe this faith, and be not divided into sects therein.' Intolerable to those who worship idols jointly with God

12. Is that faith to which thou dost call them. Whom He pleaseth will God choose for it, and whosoever shall turn to Him in penitence will He guide to it.

13. Nor were they divided into sects through mutual jealousy, till after that 'the knowledge' had come to them: and had not a decree from thy Lord gone forth *respiting them* to a fixed time, verily, there had at once been a decision between them. And they who have inherited 'the Book' after them, are in perplexity of doubt concerning it.

14. For this cause summon thou *them to the faith*, and go straight on as thou hast been bidden, and follow not their desires: and SAY: In whatsoever Books God hath sent down do I believe: I am commanded to decide justly between you: God is your Lord and our Lord: we have our works and you have your works: between us and you let there be no strife: God will make us all one: and to Him shall we return.

STORIES OF FORMER PROPHETS (*pp.* 22-37)

ADAM AND IBLÍS

('Tá Há' xx. 114-127)

114. And of old We made a covenant with Adam; but he forgot *it*; and we found no firmness of *purpose* in him.

115. And when We said to the angels, 'Fall down and worship Adam,' they worshipped all, save Eblis, *who* refused: and We said, 'O Adam! this truly is a foe to thee

and to thy wife. Let him not therefore drive you out of the garden, and ye become wretched ;

116. For to thee *is it granted* that thou shalt not hunger therein, neither shalt thou be naked ;

117. And that thou shalt not thirst therein, neither shalt thou parch with heat ; '

118. But Satan whispered him : said he, ' O Adam ! shall I shew thee the tree of Eternity, and the Kingdom that faileth not ? '

119. And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray.

120. Afterwards his Lord chose him for himself, and was turned towards him, and guided him.

121. *And God* said, ' Get ye all down hence, the one of you a foe unto the other. Hereafter shall guidance come unto you from me ; '

122. And whoso followeth my guidance shall not err, and shall not be wretched :

123. But whoso turneth away from my monition, his truly shall be a life of misery ;

124. And We will assemble him *with others* on the day of Resurrection, blind.'

125. He will say, ' O my Lord ! why hast thou assembled me *with others*, blind ? whereas I was endowed with sight.'

126. He will answer, ' Thus is it, because our signs came unto thee and thou didst forget them, and thus shalt thou be forgotten this day.'

127. Even thus will We recompense him who hath transgressed and hath not believed in the signs of his Lord ; and assuredly the chastisement of the next world will be more severe and more lasting.

ABRAHAM SEEKS AND FINDS GOD

('Cattle' vi. 74-90)

74. And *remember* when Abraham said to his father Azar, 'Takest thou images as gods? Verily, I see that thou and thy people are in manifest error.'

75. And thus did we shew Abraham the kingdom of the Heavens and of the Earth, that he might be established in knowledge.

76. And when the night overshadowed him, he beheld a star. 'This,' said he, 'is my Lord : ' but when it set, he said, 'I love not *gods* which set.'

77. And when he beheld the moon uprising, 'This,' said he, 'is my Lord : ' but when it set, he said, 'Surely, if my Lord guide me not, I shall surely be of those who go astray.'

78. And when he beheld the sun uprise, he said, 'This is my Lord ; this is greatest.' But when it set, he said, 'O my people ! I share not with you the guilt of joining gods with God ;

79. I turn my face to him who hath created the Heavens and the Earth, following the right religion: I am not one of those who add gods to God.'

80. And his people disputed with him.—He said : 'Dispute ye with me about God, when He hath guided me ? And I fear not the deities whom ye join with Him, for only by the will of my Lord have they any power : My Lord embraceth all things in His knowledge. Will ye not then consider ?

81. And how should I fear what ye have joined with God, since ye fear not for having joined with Him that for which He hath sent you down no warranty ? Which, therefore, of the two parties is more worthy of safety ? Know ye that ?

82. They who believe, and who clothe not their faith with error, theirs is safety, and they are guided aright.'

83. This is our reasoning with which we furnished Abraham against his people : We uplift to grades of *wisdom* whom we will ; Verily thy Lord is Wise, Knowing.

84. And we gave him Isaac and Jacob, and guided both aright ; and we had before guided Noah ; and among the descendants of *Abraham*, David and Solomon, and Job and Joseph, and Moses and Aaron : Thus do we recompense the righteous :

85. And Zachariah, John, Jesus, and Elias : all were just persons :

86. And Ishmael and Elisha and Jonas and Lot : all these have we favoured above mankind :

87. And some of their fathers, and of their offspring, and of their brethren : and we chose them, and guided them into the straight way.

88. This is God's guidance : He guideth by it such of his servants as he will : But if they join other gods with Him, vain assuredly shall be all their works.

89. These are they to whom we gave the Scripture and Wisdom and Prophecy : but if these *their posterity* believe not therein, we will entrust *these gifts* to a people who will not disbelieve therein.

90. These are they whom God hath guided : follow therefore their guidance. SAY : No pay do I ask of you for this : Verily it is no other than the teaching for all creatures.

MOSES AND PHAROAH

(' The Believer ' xl. 24-31, 38-48, 56, 57)

24. Moreover we had sent Moses of old with our signs and with clear authority.

25. To Pharaoh, and Haman, and Karun: and they said, 'Sorcerer, impostor.'

26. And when he came to them from our presence with the truth, they said, 'Slay the sons of those who believe as he doth, and save their females alive;' but the stratagem of the unbelievers issued only in failure.

27. And Pharaoh said, 'Let me alone, that I may kill Moses; and let him call upon his Lord: I fear lest he change your religion, or cause disorder to shew itself in the land.'

28. And Moses said, 'I take refuge with my Lord and your Lord from every proud one who believeth not in the day of reckoning.'

29. And a man of the family of Pharaoh, who was a BELIEVER, but hid his faith, said, 'Will ye slay a man because he saith my Lord is God, when he hath already come to you with proofs of *his mission* from your Lord? and if he be a liar, on him will be his lie: but if he be a man of truth, part at least of what he threateneth will fall upon you. Truly God guideth not him who is a transgressor, a liar.

30. O my people! this day is the kingdom yours, the eminent of the earth! but who shall defend us from the vengeance of God if it come on us?' Pharaoh said, 'I would have you see only what I see; and in a right way only will I guide you.'

31. Then said he who believed, 'O my people! truly I fear for you the like of the day of the allies.

* * * * *

38. And Pharaoh said, 'O Haman, Build for me a tower that I may reach the avenues,

39. The avenues of the heavens, and may mount to the God of Moses, for I verily deem him a liar.'

40. And thus the evil of his doings was made fair-seeming to Pharaoh, and he turned away from the path of *truth* ; but the artifice of Pharaoh ended only in his ruin.

41. And he who believed said, ' O my people ! follow me : into the right way will I guide you.

42. O my people ! this present life is only a passing joy, but the life to come is the mansion that abideth.

43. Whoso shall have wrought evil shall not be recompensed but with its like ; but whoso shall have done the things that are right, whether male or female, and is a believer—these shall enter paradise : good things unreckoned shall they enjoy therein.

44. And, O my people ! how is it that I bid you to salvation, but that ye bid me to the fire ?

45. Ye invite me to deny God, and to join with him gods of whom I know nothing ; but I invite you to the Mighty, the Forgiving.

46. No doubt is there that they to whom ye invite me are not to be invoked either in this world or in the world to come : and that unto God is our return, and that the transgressors shall be the inmates of the fire.

47. Then shall ye remember what I am saying unto you : and to God commit I my case : Verily, God beholdeth his servants.'

48. So God preserved him from the evils which they had planned, and the woe of the punishment encompassed the people of Pharaoh.

* * * * *

56. And of old gave we Moses the guidance, and we made the children of Israel the heritors of the Book,—a guidance and warning to men endued with understanding.

57. Therefore be steadfast thou and patient ; for true is the promise of God : and seek pardon for thy fault, and celebrate the praise of thy Lord at evening and at morning.

MOSES AND HIS FELLOW TRAVELLER

(' The Cave ' xviii. 59-81)

59. *Remember* when Moses said to his servant, ' I will not stop till I reach the confluence of the two seas, or for years will I journey on.'

60. But when they reached their confluence, they forgot their fish, and it took its way in the sea at will.

61. And when they had passed on, said Moses to his servant, ' Bring us our morning meal ; for now have we incurred weariness from this journey.'

62. He said, ' What thinkest thou ? When we repaired to the rock for rest I forgot the fish ; and none but Satan made me forget it, so as not to mention it ; and it hath taken its way in the sea in a wondrous sort.'

63. He said, ' It is this we were in quest of.' And they both went back retracing their footsteps.

64. Then found they one of our servants to whom we had vouchsafed our mercy, and whom we had instructed with our knowledge.

65. And Moses said to him, ' Shall I follow thee that thou teach me, for guidance, of that which thou too hast been taught ? '

66. He said, ' Verily, thou canst not have patience with me ;

67. How canst thou be patient in matters whose meaning thou comprehendest not ? '

68. He said, ' Thou shalt find me patient if God please, nor will I disobey thy bidding.'

69. He said, 'Then, if thou follow me, ask me not of aught until I have given thee an account thereof.'

70. So they both went on, till they embarked in a ship, and he—the *unknown*—staved it in. 'What!' said *Moses*, 'hast thou staved it in that thou mayest drown its crew? a strange thing now hast thou done!'

71. He said, 'Did I not tell thee that thou couldst not have patience with me?'

72. He said, 'Chide me not that I forgot, nor lay on me a hard command.'

73. Then went they on till they met a youth, and he slew him. Said *Moses*, 'Hast thou slain him who is free from guilt of blood? Now hast thou wrought a grievous thing!'

74. He said, 'Did I not tell thee that thou couldst not have patience with me?'

75. *Moses* said, 'If after this I ask thee aught, then let me be thy comrade no longer; but now hast thou my excuse.'

76. They went on till they came to the people of a city. Of this people they asked food, but they refused them for guests. And they found in it a wall that was about to fall, and he set it upright. Said *Moses*, 'If thou hadst wished, for this thou mightest have obtained pay.'

77. He said, 'This is the parting point between me and thee. But I will first tell thee the meaning of that which thou couldst not await with patience.'

78. As to the vessel, it belonged to poor men who toiled upon the sea, and I was minded to damage it, for in their rear was a king who seized every ship by force.

79. As to the youth his parents were believers, and we feared lest he should trouble them by error and infidelity.

80. And we desired that their Lord might give them in

his place a child, better than he in virtue, and nearer to filial piety.

81. And as to the wall, it belonged to two orphan youths in the city, and beneath it was their treasure : and their father was a righteous man : and thy Lord desired that they should reach the age of strength, and take forth their treasure through the mercy of thy Lord. And not of mine own will have I done this. This is the interpretation of that which thou couldst not bear with patience.'

JOSEPH IN POTIPHAR'S HOUSE.

(' Joseph ' xii. 21-34)

21. And he who bought him—an Egyptian—said to his wife, ' Treat him hospitably ; haply he may be useful to us, or we may adopt him as a son.' Thus did we settle Joseph in the land, and we instructed him in the interpretation of dark sayings, for God is equal to his purpose ; but most men know it not.

22. And when he had reached his age of strength we bestowed on him judgment and knowledge ; for thus do we recompense the well doers.

23. And she in whose house he was conceived a passion for him, and she shut the doors and said, ' Come hither.' He said, ' God keep me ! Verily, my lord hath given me a good home : and the injurious shall not prosper.'

24. But she longed for him ; and he had longed for her had he not seen a token from his lord. Thus we averted evil and defilement from him, for he was one of our sincere servants.

25. And they both made for the door, and she rent his shirt behind ; and at the door they met her lord. ' What,' said she, ' shall be the recompense of him who would do evil to thy family, but a prison or a sore punishment ? '

26. He said, 'She solicited me to evil.' And a witness out of her own family witnessed; 'If his shirt be rent in front she speaketh truth, and he is a liar:

27. But if his shirt be rent behind, she lieth and he is true.'

28. And when his lord saw his shirt torn behind, he said, 'This is one of your devices! verily your devices are great!

29. Joseph! leave this affair. And thou, *O wife*, ask pardon for thy crime, for thou hast sinned.'

30. And in the city, the women said, 'The wife of the Prince hath solicited her servant: he hath fired her with his love: but we clearly see her manifest error.'

31. And when she heard of their cabal, she sent to them and got ready a banquet for them, and gave each one of them a knife, and said, '*Joseph* shew thyself to them.' And when they saw him they were amazed at him, and cut their hands, and said, 'God keep us! This is no man! This is no other than a noble angel!'

32. She said, 'This is he about whom ye blamed me. I wished him to yield to my desires, but he stood firm. But if he obey not my command, he shall surely be cast into prison, and become one of the despised.'

33. He said, 'O my Lord! I prefer the prison to compliance with their bidding: but unless thou turn away their snares from me, I shall play the youth with them, and become one of the unwise.'

34. And his Lord heard him and turned aside their snares from him: for he is the Hearer, the Knower.

DAVID'S SIN, RESTORATION AND PSALTER

('Sad' xxxviii. 16-28)

16. Put thou up with what they say: and remember our servant David, a man strong of hand, one who turned him to Us in penitence:

17. We constrained the mountains to join with him in lauds at even and at sunrise ;

18. And the birds which flocked *to him*, and would all return to him oft ;

19. And we stablished his kingdom : and wisdom, and skill to pronounce clear decisions, did we bestow on him.

20. Hath the story of the two pleaders reached thee, O *Muhammad*, when they mounted the walls of *his* closet ?

21. When they entered in upon David, and he was frightened at them, they said, ' Be not afraid ; we are two opposing parties : one of us hath wronged the other. Judge therefore with truth between us, and be not unjust, but guide us to the right way.

22. Now this my brother had ninety and nine ewes, and I had but a single ewe ; and he said, make me her keeper. And he over-persuaded me in the dispute.'

23. He said, ' Certainly he hath wronged thee in asking for thine ewe *to add her* to his own ewes ; and truly many associates do one another wrong—except those who believe and do the things that are right ; and few indeed are they !' And David perceived that we had tried him ; so he asked pardon of his Lord, and fell down and bowed himself and repented.

24. So we forgave him that *his sin* ; and truly he shall have a high rank with Us, and an excellent retreat *in Paradise*.

25. O David ! verily we have made thee our vicerent upon earth. Judge therefore between men with truth, and follow not thy passions, lest they cause thee to err from the way of God. For they who err from the way of God shall meet with a grievous chastisement, for that they have forgotten the day of reckoning.

26. We have not created the heaven and the earth and what is between them for nought. That is the thought of infidels ; but woe to the infidels because of the fire !

27. Shall we treat those who believe and do the things that are right like those who propagate evil on earth ? Shall we treat the God-fearing like the impious ?

28. A blessed Book have we sent down to thee, that *men* may meditate its verses, and that those endued with understanding may bear it in mind.

SOLOMON'S WISDOM

(‘Šád’ xxxviii. 29–39)

29. And Solomon gave we unto David. An excellent servant, for he loved to turn him Godward.

30. *Remember* when at eventide the prancing chargers were displayed before him,

31. And he said, ‘Truly I have loved the love of earthly goods above the remembrance of my Lord, till the sun hath been hidden by the veil of darkness.

32. Bring them back to me.’ And he began to sever the legs and necks.

33. We also made trial of Solomon, and placed a phantom on his throne : whereupon he returned *to Us* (in penitence).

34. He said, O my Lord ! pardon me, and give me a dominion that may not be to any one beside me, for thou art the liberal giver.

35. So we subjected the wind to him ; it ran softly at his bidding, whithersoever he directed it :

36. And the Satans—every builder and diver—

37. And others bound in chains :

38. ‘This,’ said we, ‘is our gift : be bounteous then, or withhold thy favours ; no account shalt thou render.’

39. And his rank also is high with Us, and an excellent retreat.

(‘Sabá’ xxxiv. 10-13)

10. Of old bestowed we on David a gift, our special boon :—‘Ye mountains and ye birds answer his songs of praise.’ And we made the iron soft for him :—‘Make coats of mail, and arrange its plates ; and work ye righteousness ; for I behold your actions.’

11. And unto Solomon *did we subject* the wind, which travelled in the morning a month’s journey, and a month’s journey in the evening. And we made a fountain of molten brass to flow for him. And of the Djinn were some who worked in his presence, by the will of his Lord ; and such of them as swerved from our bidding will we cause to taste the torment of the flame.

12. They made for him whatever he pleased, of lofty halls, and images, and dishes large as tanks for watering camels, and cooking pots that stood firmly. ‘Work,’ *said we*, ‘O family of David with thanksgiving :’ But few of my servants are the thankful !

13. And when we decreed the death of Solomon, nothing shewed them that he was dead but a reptile of the earth that gnawed the staff *which supported his corpse*. And when it fell, the Djinn perceived that if they had known the things unseen, they had not continued in this shameful affliction.

LUQMÁN (ÆSOP ?)

(‘Luqmán’ xxxi. 11-18)

11. Of old we bestowed wisdom upon LOKMAN, *and taught him thus*—‘Be thankful to God : for whoever is thankful, is thankful to his own behoof ; and if any shall

be thankless . . . God truly is self-sufficient, worthy of all praise ! '

12. And *bear in mind* when Lokmán said to his son by way of warning, ' O my son ! join not other gods with God, for the joining gods with God is the great impiety.'

13. (We have commanded man concerning his parents. His mother carrieth him with weakness upon weakness ; nor until after two years is he weaned. Be grateful to me, and to thy parents. Unto me shall all come.

14. But if they importune thee to join that with Me of which thou hast no knowledge, obey them not : comport thyself towards them in this world as is meet and right ; but follow the way of him who turneth unto me. Unto me shall ye return at last, and then will I tell you of your doings ;)

15. ' O my son ! verily God will bring everything to light, though it were but the weight of a grain of mustard-seed, and hidden in a rock or in the heavens or in the earth ; for, God is subtile, informed of all.

16. O my son ! observe prayer, and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee : for this is a bounden duty.

17. And distort not thy face at men ; nor walk thou loftily on the earth ; for God loveth no arrogant vain-glorious one.

18. But let thy pace be middling ; and lower thy voice : for the least pleasing of voices is surely the voice of asses.'

THE MOTHER OF JESUS

(' Mary ' xix. 16-35)

16. And make mention in the Book, of Mary, when she went apart from her family, eastward,

17. And took a veil *to shroud herself* from them : and we sent our spirit to her, and he took before her the form of a perfect man.

18. She said : ' I fly for refuge from thee to the God of Mercy ! If thou fearest Him, *begone from me.*'

19. He said : ' I am only a messenger of thy Lord, that I may bestow on thee a holy son.'

20. She said : ' How shall I have a son, when man hath never touched me ? and I am not unchaste.'

21. He said : ' So shall it be. Thy Lord hath said : " Easy is this with me ; " and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed.'

22. And she conceived him, and retired with him to a far-off place.

23. And the throes came upon her by the trunk of a palm. She said : ' Oh, would that I had died ere this, and been a thing forgotten, forgotten quite !'

24. And one cried to her from below her : ' Grieve not thou, thy Lord hath provided a streamlet at thy feet :—

25. And shake the trunk of the palm-tree toward thee : it will drop fresh ripe dates upon thee.

26. Eat then and drink, and be of cheerful eye : and shouldst thou see a man,

27. Say,—Verily, I have vowed abstinence to the God of mercy.—To no one will I speak this day.'

28. Then came she with the babe to her people, bearing him. They said, ' O Mary ! now hast thou done a strange thing !

29. O sister of Aaron ! Thy father was not a man of wickedness, nor unchaste thy mother.'

30. And she made a sign *to them pointing* towards the babe. They said, ' How shall we speak with him who is in the cradle, an infant ?'

31. It said, ' Verily, I am the servant of God ; He

hath given me the Book, and He hath made me a prophet ;

32. And He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live ;

33. And to be duteous to her that bare me : and he hath not made me proud, depraved.

34. And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life.'

35. This is Jesus, the son of Mary ; this is a statement of the truth concerning which they doubt.

GOD IN CREATION

(' Hījr ' xv. 16-25)

16. We have set the signs of the zodiac in the Heavens, and adorned and decked them forth for the beholders,

17. And We guard them from every stoned Satan,

18. Save such as steal a hearing : and him doth a visible flame pursue.

19. And the Earth have We spread forth, and thrown thereon the mountains, and caused everything to spring forth in it in balanced measure :

20. And We have provided therein sustenance for you, and for the creatures which not ye sustain :

21. And no one thing is there, but with Us are its storehouses : and We send it not down but in settled measure :

22. And We send forth the fertilizing winds, and cause the rain to come down from the heaven, and give you to drink of it ; and it is not ye who are its storers :

23. And We cause to live and We cause to die, and We are the heir *of all things* :

24. We know those of you who flourish first and We know those who come later :

25. And truly thy Lord will gather them together again, for He is Wise, Knowing.

A BEATITUDE

(' The Believers ' xxiii. 1-11)

1. Happy now the BELIEVERS,
2. Who humble them in their prayer,
3. And who keep aloof from vain words,
4. And who are doers of alms deeds,
5. And who restrain their appetites,
6. (Save with their wives, or the slaves whom their right hands possess : for *in that case* they shall be free from blame :
7. But they whose desires reach further than this are transgressors) :
8. And who tend well their trusts and their covenants,
9. And who keep them strictly to their prayers :
10. These shall be the heritors,
11. Who shall inherit the paradise, to abide therein for ever.

MORAL PRECEPTS

(' The Night Journey ' xvii. 23-40)

23. Set not up another god with God, lest thou sit thee down disgraced, helpless.

24. Thy Lord hath ordained that ye worship none but him ; and, kindness to your parents, whether one or both of them attain to old age with thee : and say not to them, ' Fie ! ' neither reproach them ; but speak to them both with respectful speech ;

25. And defer humbly to them out of tenderness ; and say, ' Lord, have compassion on them both, even as they reared me when I was little.'

26. Your Lord well knoweth what is in your souls ; *he knoweth* whether ye be righteous :

27. And gracious is He to those who return to Him.

28. And to him who is of kin render his due, and also to the poor and to the wayfarer ; yet waste not wastefully,

29. For the wasteful are brethren of the Satans, and Satan was ungrateful to his Lord :

30. But if thou turn away from them, while thou thyself seekest boons from thy Lord for which thou hopest, at least speak to them with kindly speech :

31. And let not thy hand be tied up to thy neck ; nor yet open it with all openness, lest thou sit thee down in rebuke, in beggary.

32. Verily, thy Lord will provide with open hand for whom he pleaseth, and will be sparing. His servants doth he scan, inspect.

33. Kill not your children for fear of want : for them and for you will we provide. Verily, the killing them is a great wickedness.

34. Have nought to do with adultery ; for it is a foul thing and an evil way :

35. Neither slay any one whom God hath forbidden you to slay, unless for a just cause : and whosoever shall be slain wrongfully, to his heir have we given powers ; but let him not outstep bounds in putting the manslayer to death, for he too, in his turn, will be assisted *and avenged*.

36. And touch not the substance of the orphan, unless in an upright way, till he attain his age of strength : And perform your covenant ; verily the covenant shall be enquired of :

37. And give full measure when you measure, and weigh with just balance. This will be better, and fairest for settlement :

38. And follow not that of which thou hast no knowledge ; because the hearing and the sight and the heart,—each of these shall be enquired of :

39. And walk not proudly on the earth, for thou canst not cleave the earth, neither shalt thou reach to the mountains in height :

40. All this is evil ; odious to thy Lord.

(' Women ' iv. 116)

116. God truly will not forgive the joining other gods with Himself. Other sins He will forgive to whom He will : but he who joineth gods with God, hath erred with far-gone error.

ISLAM THE ONE RELIGION

(' The Prophets ' xxi. 92–96, 104, 105)

92. Of a truth, this, your religion, is the one Religion, and I your Lord ; therefore serve me :

93. But they have rent asunder this their *great* concern among themselves *into sects*. All of them shall return to us.

94. And whoso shall do the things that are right, and be a believer, his efforts shall not be disowned : and surely will we write them down for him.

95. There is a ban on every city which we shall have destroyed, that they shall not rise again,

96. Until a way is opened for Gog and Magog, and they shall hasten from every high land,

104. On that day we will roll up the heaven as one rolleth up written scrolls. As we made the first creation, so will we bring it forth again. This promise bindeth us; verily, we will perform it.

105. And now, since the Law was given, have we written in the Psalms that 'my servants, the righteous, shall inherit the earth.'¹

RESURRECTION AND JUDGMENT

(' Qáf ' l. 14-36)

14. Are we wearied out with the first creation? Yet are they in doubt with regard to a new creation!

15. We created man: and we know what his soul whispereth to him, and we are closer to him than his neck-vein.

16. When the two *angels* charged with taking account shall take it, one sitting on the right hand, the other on the left:

17. Not a word doth he utter, but there is a watcher with him ready *to note it down*:

18. And the stupor of certain death cometh upon him:—'This is what thou wouldst have shunned'—

19. And there shall be a blast on the trumpet,—it is the threatened day!

20. And every soul shall come,—an *angel* with it urging it along, and an *angel* to witness against it—

21. *Saith he*, 'Of this day didst thou live in heedlessness: but we have taken off thy veil from thee, and thy sight is becoming sharp this day.'

22. And he who is at this side shall say, 'This is what I am prepared with against thee.'

¹ Psalm xxxvii. 29. The only biblical passage verbally quoted in the Qur'án.

23. *And God will say, 'Cast into Hell, ye twain, every infidel, every hardened one,*

24. *The hinderer of the good, the transgressor, the doubter,*

25. *Who set up other gods with God. Cast ye him into the fierce torment.'*

26. *He who is at his side shall say, 'O our Lord! I led him not astray, yet was he in an error wide of truth.'*

27. *He shall say, 'Wrangle not in my presence. I had plied you beforehand with menaces:*

28. *My doom changeth not, and I am not unjust to man.'*

29. *On that day will we cry to Hell, 'Art thou full?' And it shall say, 'Are there more?'*

30. *And not far from thence shall Paradise be brought near unto the Pious:*

31. *—'This is what ye have been promised: to every one who hath turned in penitence to God and kept his laws;*

32. *Who hath feared the God of Mercy in secret, and come to him with a contrite heart:*

33. *Enter it in peace: this is the day of Eternity.'*

34. *There shall they have all that they can desire: and our's will it be to augment their bliss:*

35. *And how many generations have we destroyed ere the days of these (Meccans), mightier than they in strength! Search ye then the land. Is there any escape?*

36. *Lo! herein is warning for him who hath a heart, or giveth ear, and is himself an eye-witness.*

HEAVEN AND HELL

('A'ráf' vii. 42-49)

42. *And the inmates of Paradise shall cry to the inmates of the fire, 'Now have we found what our Lord*

promised us to be true. Have ye too found what your Lord promised you to be true?' And they shall answer, 'Yes.' And a Herald shall proclaim between them: 'The curse of God be upon the evil doers,

43. Who turn men aside from the way of God, and seek to make it crooked, and who believe not in the life to come!'

44. And between them shall be a partition; and on *the wall* AL-A'RÁF¹ shall be men who will know all, by their tokens, and they shall cry to the inmates of Paradise, 'Peace be on you!' but they shall not yet enter it, although they long to do so.

45. And when their eyes are turned towards the inmates of the Fire, they shall say, 'O our Lord! place us not with the offending people.'

46. And they who are upon AL-A'ráf shall cry to those whom they shall know by their tokens, 'Your amassings and your pride have availed you nothing.

47. Are these they on whom ye swear God would not bestow mercy? Enter ye into Paradise! where no fear shall be upon you, neither shall ye be put to grief.'

48. And the inmates of the fire shall cry to the inmates of Paradise: 'Pour upon us some water, or of the refreshments God hath given you?' They shall say, 'Truly God hath forbidden both to unbelievers,

49. Who made their religion a sport and pastime, and whom the life of the world hath deceived.' This day therefore will we forget them, as they forgot the meeting of this their day, and as they did deny our signs.

¹ The partition between Paradise and Gehenna.

III. THE LAST PERIOD OF PROPHECY AS RULER AT MEDINA, A.D. 622-632

THE QUR'AN CONFIRMS FORMER SCRIPTURES

(‘The Family of ‘Imrán’ iii. 1-6)

1. God! there is no god but He, the Living, the Merciful!

2. In truth hath He sent down to thee ‘the Book,’ which confirmeth those which precede it: For He had sent down the Law, and the Evangel aforetime, as man’s Guidance; and now hath He sent down the ‘Illumination.’ (Furkan.)

3. Verily for those who believe not in the signs of God, is a severe chastisement! And God is Mighty, the Avenger!

4. God! nought that is in Earth or that is in Heaven, is hidden unto Him. He it is who formeth you in your mothers’ wombs. There is no god but He; the Mighty, the Wise!

5. He it is who hath sent down to thee ‘the Book’. Some of its signs are of themselves perspicuous;—these are the basis of the Book—and others are figurative. But they whose hearts are given to err, follow its figures, craving discord, craving an interpretation; yet none knoweth its interpretation but God. And the stable in knowledge say, ‘We believe in it: it is all from our Lord.’ But none will bear this in mind, save men endued with understanding.

6. O our Lord! suffer not our hearts to go astray after that thou hast once guided us, and give us mercy from before thee; for verily thou art He who giveth.

REVELATION TO MOSES AND JESUS

('The Cow' ii. 81)

81. Moreover, to Moses gave we 'the Book,' and we raised up apostles after him; and to Jesus, son of Mary, gave we clear proofs *of his mission*, and strengthened him by the Holy Spirit. So oft then as an apostle cometh to you with that which your souls desire not, swell ye with pride, and treat some as impostors, and slay others?

GOD AND HIS ATTRIBUTES

('The Cow' ii. 256)

256. God! There is no God but He; the Living, the Eternal; Nor slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what *hath been* before them and what *shall be* after them; yet nought of His knowledge shall they grasp, save what He willeth. His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great!

('The Emigration' lix. 22-24)

22. He is God beside whom there is no god. He knoweth things visible and invisible: He is the Compassionate, the Merciful.

23. He is God beside whom there is no god: He is the King, the Holy, the Peaceful, the Faithful, the Guardian, the Mighty, the Strong, the Most High! Far be the Glory of God from that which they unite with Him!

24. He is God, the Producer, the Maker, the Fashioner! To Him are ascribed excellent titles. Whatever is in the Heavens and in the Earth praiseth Him. He is the Mighty, the Wise!

CAIN AND ABEL

('The Table' v. 30-35)

30. Relate to them exactly the story of the sons of Adam when they each offered an offering; accepted from the one of them, and not accepted from the other. The one said, 'I will surely slay thee.' Said the other, 'God only accepted from those that fear Him.

31. 'Even if thou stretch forth thine hand against me to slay me, I will not stretch forth my hand against thee to slay thee. Truly I fear God the Lord of the Worlds.

32. 'Yea, rather would I that thou shouldest bear my sin and thine own sin, and that thou become an inmate of the Fire: for that is the recompense of the unjust doers.'

33. And his passion led him to slay his brother: and he slew him; and he became one of those who perish.

34. And God sent a raven which scratched upon the ground, to shew him how he might hide his brother's wrong. He said: 'O woe is me! am I too weak to become like this raven, and to hide away my brother's wrong?' And he became one of the repentant.

35. For this cause have we ordained to the children of Israel that he who slayeth any one, unless it be a person guilty of manslaughter, or of spreading disorders in the land, shall be as though he had slain all mankind; but that he who saveth a life, shall be as though he had saved all mankind alive.

ABRAHAM THE ORIGINAL MOSLEM

('The Family of 'Imrân' iii. 57-61)

57. SAY: O people of the Book! come ye to a just judgment between us and you—That we worship not aught but God, and that we join no other god with Him,

and that the one of us take not the other for lords, beside God. Then if they turn their backs, SAY: Bear ye witness that *we* are Muslims.

58. O people of the Book! Why dispute about Abraham, when the Law and the Evangel were not sent down till after him? Do ye not then understand?

59. Lo! ye are they who dispute about that in which ye have knowledge; but why dispute ye about that of which ye have no knowledge? God hath knowledge, but ye know nothing.

60. Abraham was neither Jew nor Christian; but he was sound in the faith, a Muslim; and not of those who add gods to God.

61. They among men, who are nearest of kin to Abraham, are surely those who follow him, and this prophet *Muḥammad*, and they who believe *on him*. And God is the protector of the faithful.

(‘Women’ iv. 124)

124. And who hath a better religion than he who resigneth himself to God, who doth what is good, and followeth the faith of Abraham in all sincerity? And God took Abraham for his friend.

SOME JEWS BELIEVE

(‘The Family of ‘Imrán’ iii. 198, 199)

198. Among the people of the Book are those who believe in God, and in what He hath sent down to you, and in what He hath sent down to them, humbling themselves before God. They barter not the signs of God for a mean price.

199. These! their recompense awaiteth them with their Lord: aye! God is swift to take account.

SOME OPPOSE THE PROPHET AND DISTORT THE
SCRIPTURES

(‘The Family of ‘Imrán’ iii. 62-64, 73-79)

62. A party among the people of the Book would fain mislead you: but they only mislead themselves, and perceive it not.

63. O people of the Book! why disbelieve the signs of God, of which yourselves have been witnesses?

64. O people of the Book! why clothe ye the truth with falsehood? Why wittingly hide the truth?

* * * * *

73. It beseemeth not a man, that God should give him the Scriptures and the Wisdom, and the gift of prophecy, and that then he should say to his followers, ‘Be ye worshippers of me, as well as of God;’ but rather, ‘Be ye perfect in things pertaining to God, since ye know the Scriptures, and have studied deep.’

74. God doth not command you to take the angels or the prophets as lords. What! would he command you to become infidels after ye have been Muslims?

75. When God entered into covenant with the prophets, he said, ‘This is the Book and the Wisdom which I give you. Hereafter shall a prophet come unto you to confirm the Scriptures already with you. Ye shall surely believe on him, and ye shall surely aid him. Are ye resolved?’ said he, ‘and do ye accept the covenant on these terms?’ They said, ‘We are resolved;’ ‘Be ye then the witnesses,’ said he, ‘and I will be a witness as well as you.

76. And whoever turneth back after this, these are surely the perverse.’

77. Other religion than that of God desire they? To him doth everything that is in the Heavens and in the

Earth submit, in willing or forced obedience! and to Him do they return.

78. SAY: We believe in God, and in what hath been sent down to us, and what hath been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and in what was given to Moses, and Jesus, and the Prophets, from their Lord. We make no difference between them. And to Him are we resigned (Muslims).

79. Whoso desireth any other religion than Islam, that religion shall never be accepted from him, and in the next world he shall be among the lost.

RELIGIOUS TOLERATION COMMENDED

(‘The Cow’ ii. 257)

257. Let there be no compulsion in Religion. Now is the right way made distinct from error. Whoever therefore shall deny Thagout and believe in God—he will have taken hold on a strong handle that shall not be broken: and God is He who Heareth, Knoweth.

THE JEWS CLAIMED TO HAVE SLAIN JESUS BUT DID NOT

(‘Women’ iv. 152–160)

152. The people of the Book will ask of thee to cause a Book to come down unto them out of Heaven. But a greater thing than this did they ask of Moses! for they said, ‘Shew us God plainly!’ and for this their wickedness did the fire-storm lay hold on them. Then took they the calf *as the object of their worship*, after that our clear tokens had come to them; but we forgave them this, and conferred on Moses undoubted power.

153. And we uplifted the mountain over them when we made a covenant with them, and we said to them, ‘Enter

the gate adoring : ' and we said to them, ' Transgress not on the Sabbath,' and we received from them a strict covenant.

154. So, for that they have broken their covenant, and have rejected the signs of God, and have put the prophets to death unjustly, saying the while, ' Our hearts are uncircumcised,'—Nay, but God hath sealed them^{up} for^{their} unbelief, so that but few believe.

155. And for their unbelief,—and for their having spoken against Mary a grievous calumny,—

156. And for their saying, ' Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God.' Yet they slew him not, and they crucified him not, but they had only his likeness. And they who differed about him were in doubt concerning him : No sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself. And God is Mighty, Wise !

157. There shall not be one of the people of the Book but shall believe in Him before his death, and in the day of resurrection, He will be a witness against them.

158. For the wickedness of certain Jews, and because they turn many from the way of God, we have forbidden them goodly viands which had been before allowed them.

159. And because they have taken usury, though they were forbidden it, and have devoured men's substance in frivolity, we have got ready for the infidels among them a grievous torment.

160. But their men of solid knowledge, and the believers who believe in that which hath been sent down to thee, and in what hath been sent down before thee, and who observe prayer, and pay the alms of obligation, and believe in God and the latter day,—these ! we will give them a great reward.

PRAY NO LONGER TOWARDS JERUSALEM BUT TOWARDS
MECCA

(' The Cow ' ii. 136-139, 145)

136. The foolish ones will say, 'What hath turned them from the kebla which they used?' SAY: The East and the West are God's. He guideth whom he will into the right path.

137. Thus have we made you a central people, that ye may be witnesses in regard to mankind, and that the apostle may be a witness in regard to you.

138. We appointed the kebla which thou formerly hadst, only that we might know him who followeth the apostle, from him who turneth on his heels: The change is a difficulty, but not to those whom God hath guided. But God will not let your faith be fruitless; for unto man is God Merciful, Gracious.

139. We have seen thee turning thy face towards every part of Heaven; but we will have thee turn to a kebla which shall please thee. Turn then thy face towards the sacred Mosque, and wherever ye be, turn your faces towards that part. They, verily, to whom 'the Book' hath been given, know this to be the truth from their Lord: and God is not regardless of what ye do.

* * * * *

145. And from whatever place thou comest forth, turn thy face toward the sacred Mosque; and wherever ye be, to that part turn your faces, lest men have cause of dispute against you: but as for the impious among them, fear them not; but fear me, that I may perfect my favours on you, and that ye may be guided aright.

THE TIME OF FASTING CHANGED

(' The Cow ' ii. 179-183)

179. O believers! a Fast is prescribed to you as it was prescribed to those before you, that ye may fear God.

180. For certain days. But he among you who shall be sick, or on a journey, *shall fast* that same number of other days: and as for those who are able *to keep it and yet break it*, the expiation of this shall be the maintenance of a poor man. And he who of his own accord performeth a good work, shall derive good from it: and good shall it be for you to fast—if ye knew it.

181. As to the month Ramaḍān in which the *Koran* was sent down to be man's guidance, and an explanation of that guidance, and of that illumination, as soon as any one of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of other days. God wisheth you ease, but wisheth not your discomfort, and that you fulfil the number of *days*, and that you glorify God for his guidance, and that you be thankful.

182. And when my servants ask thee concerning me, then will I be nigh unto them. I will answer the cry of him that crieth, when he crieth unto me: but let them hearken unto me, and believe in me, that they may proceed aright.

183. You are allowed on the night of the fast to approach your wives: they are your garment and ye are their garment. God knoweth that ye defraud yourselves therein, so He turneth unto you and forgiveth you! Now, therefore, go in unto them with full desire for that which God hath ordained for you; and eat and drink until ye can discern a white thread from a black thread by the day-break: then fast strictly till night, and go not in unto

them, but rather pass the time in the Mosques. These are the bounds set up by God : therefore come not near them. Thus God maketh his signs clear to men that they may fear Him.

DISAFFECTED JEWS DENOUNCED

(' The Emigration ' lix. 11-14)

11. Hast thou not observed the disaffected saying to their unbelieving brethren among the people of the Book, ' If ye be driven forth, we will go forth with you ; and in what concerneth you, never will we obey any one ; and if ye be attacked we will certainly come to your help.' But God is witness that they are liars.

12. No ! if they were driven forth, they would not share their banishment ; if they were attacked they would not help them, or if they help them they will surely turn their backs : then would they remain unhelped.

13. Assuredly the fear of you is more intense in their hearts than the fear of God ! This because they are a people devoid of discernment.

14. They (the Jews) will not fight against you in a body except in fenced towns or from behind walls. Mighty is their valour among themselves ! thou thinkest them united—but their hearts are divided. This for that they are a people who understand not.

(' Women ' iv. 56-59)

56. Shall they have a share in the kingdom who would not bestow on their fellow men even the speck in a date stone ?

57. Envy they other men what God of his bounty hath given them ? We gave of old the Scriptures and wisdom to the line of Abraham, and we gave them a grand kingdom :

58. —Some of them believe on *the prophet* and some turn aside from him :—the flame of Hell is their sufficing *punishment* !

59. Those who disbelieve our signs we will in the end cast into the fire : so oft as their skins shall be well burnt, we will change them for fresh skins, that they may taste the torment. Verily God is Mighty, Wise !

JEWES AND CHRISTIANS COMPARED

(‘The Table’ v. 81–88)

81. SAY : O people of the Book ! outstep not bounds of truth in your religion ; neither follow the desires of those who have already gone astray, and who have caused many to go astray, and have themselves gone astray from the evenness of the way.

82. Those among the children of Israel who believed not were cursed by the tongue of David, and of Jesus, Son of Mary. This, because they were rebellious, and became transgressors : they forbade not one another the iniquity which they wrought ! detestable are their actions !

83. Thou shalt see many of them make friends of the infidels. Evil the actions which their own passions have sent on beforehand ; for God is angry with them, and in torment shall they abide for ever :

84. But, if they had believed in God, and the Prophet, and the *Koran* which hath been sent down to him, they had not taken them for their friends ; but perverse are most of them.

85. Of all men thou wilt certainly find the Jews, and those who join other gods with God, to be the most intense in hatred of those who believe ; and thou shalt certainly find those to be nearest in affection to them who say, ‘We are Christians.’ This, because some of them are priests and monks, and because they are free from pride.

86. And when they hear that which hath been sent down to the Apostle, thou seest their eyes overflow with tears at the truth they recognize therein, saying, 'O our Lord! we believe; write us down therefore with those who bear witness *to it*.

87. And why should we not believe in God, and in the truth which hath come down to us, and crave that our Lord would bring us into *Paradise* with the Just?'

88. Therefore hath God rewarded them for these their words, with gardens 'neath which the rivers flow; they shall abide therein for ever: this the reward of the righteous! But they who believe not and treat our signs as lies shall be the inmates of Hell-fire.

THE 'VERSE OF THE SWORD'. IDOLATERS TO BE ATTACKED

('Immunity' ix. 5)

5. And when the sacred months are passed, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush: but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful.

FIGHT TILL THE RELIGION IS ALL OF GOD

('The Spoils' viii. 39-42)

39. SAY to the infidels: If they desist *from their unbelief*, what is now past shall be forgiven them; but if they return *to it*, they have already before them the doom of the ancients!

40. Fight then against them till strife be at an end, and the religion be all of it God's. If they desist, verily God beholdeth what they do:

41. But if they turn their back, know ye that God is your protector : Excellent protector ! excellent helper !

42. And know ye, that when ye have taken any booty, a fifth part belongeth to God and to the Apostle, and to the near of kin, and to orphans, and to the poor, and to the wayfarer, if ye believe in God, and in that which we have sent down to our servant on the day of the victory, the day of the meeting of the Hosts. Over all things is God potent.

ENCOURAGEMENT TO FIGHT THE UNBELIEVERS

(' The Spoils ' viii. 66, 68)

66. O prophet ! stir up the faithful to the fight. Twenty of you who stand firm shall vanquish two hundred : and if there be a hundred of you they shall vanquish a thousand of the infidels, for they are a people devoid of understanding.

68. No prophet hath been enabled to take captives until he had made great slaughter in the earth. Ye desire the passing fruitions of this world, but God desireth the next life *for you*. And God is Mighty, Wise.

PARADISE FOR THE FIGHTERS

(' Muḥammad ' xlvii. 4-7)

4. When ye encounter the infidels, strike off their heads till ye have made a great slaughter among them, and *of the rest* make fast the fetters.

5. And afterwards let there either be free dismissals or ransomings, till the war hath laid down its burdens. Thus do. Were such the pleasure of God, he could himself take vengeance upon them : but He would rather prove the one of you by the other. And whoso fight for the cause of God, their works he will not suffer to miscarry ;

6. He will vouchsafe them guidance, and dispose their hearts aright ;

7. And he will bring them into the Paradise, of which he hath told them.

(' Immunity ' ix. 112)

112. Verily, of the faithful hath God bought their persons and their substance, on condition of Paradise for them *in return* : on the path of God shall they fight, and slay, and be slain : a promise for this is pledged in the Law, and in the Evangel, and in the *Koran*—and who more faithful to his engagement than God ? Rejoice, therefore, in the contract that ye have contracted : for this shall be the great bliss.

VICTORY AND BOOTY

(' Victory ' xlviii. 1-4, 20, 21)

1. VERILY, We have won for thee an undoubted VICTORY—

2. *In token* that God forgiveth thy earlier and later faults, and fulfilleth His goodness to thee, and guideth thee on the right way,

3. And that God succoureth thee with a mighty succour.

4. He it is who sendeth down a spirit of secure repose into the hearts of the faithful that they might add faith to their faith ; (for God's are the armies of the Heavens and of the Earth : and God is Knowing, Wise :)

* * * * *

20. God promised you the taking of a rich booty and sped it to you ; and He withheld men's hands from you,

for a sign to the faithful, and that He might guide you along the right way :—

21. And other booty, over which ye have not yet had power : but now hath God compassed them for you ; for God is over all things Potent.

ENCOURAGEMENT AFTER DEFEAT

(' The Family of Imrán ' iii. 134–141)

134. If a wound hath befallen you, a wound like it hath already befallen others : we alternate these days of *successes and reverses* among men, that God may know those who have believed, and that He may take martyrs from among you,—but God loveth not the wrongful doers—

135. And that God may test those who believe, and destroy the infidels.

136. Thought ye that ye should enter Paradise ere God had taken knowledge of those among you who did valiantly, and of those who steadfastly endure ?

137. Ye had desired death ere ye met it. But ye have now seen it—and ye have beheld it—and *fled from it !*

138. Muḥammad is no more than an apostle ; other apostles have already passed away before him : if he die, therefore, or be slain, will ye turn upon your heels ? But he who turneth on his heels shall not injure God at all : And God will certainly reward the thankful !

139. No one can die except by God's permission, *according to the Book that fixeth the term of life*. He who desireth the recompense of this world, we will give him thereof ; And he who desireth the recompense of the next life, we will give him thereof ! And we will certainly reward the thankful.

140. How many a prophet hath combated those who had with them many myriads ! Yet were they not daunted

at what befel them on the path of God, nor were they weakened, nor did they basely submit ! God loveth those who endure with steadfastness,

141. Nor said they more than this : ' O our Lord ! forgive us our sins and our mistakes in this our work ; and set our feet firm ; and help us against the unbelieving people.' And God gave them the recompense of this world, and the excellence of the recompense of the next. For God loveth the doers of what is excellent.

OBEY GOD AND THE APOSTLE

(' The Confederates ' xxxiii. 36-40, 56, 57)

36. And it is not for a believer, man or woman, to have any choice in their affairs, when God and His Apostle have decreed a matter : and whoever disobeyeth God and his Apostle, erreth with palpable error.

37. And, *remember*, when thou saidst to him unto whom God had shewn favour, and to whom thou also hadst shewn favour, ' Keep thy wife to thyself, and fear God ; ' and thou didst hide in thy mind what God would bring to light, and thou didst fear man ; but more right had it been to fear God. And when Zaid had settled concerning her to divorce her, we married her to thee, that it might not be a crime in the faithful to marry the wives of their adopted sons, when they have settled the affair concerning them. And the behest of God is to beperformed.

38. No blame attacheth to the prophet where God hath given him a permission. Such was the way of God with those prophets who flourished before thee ; for God's behest is a fixed decree—

39. Who fulfilled the mission with which God had charged them, and feared Him, and feared none but God. And God taketh a sufficient account.

40. Muḥammad is not the father of any man among you, but he is the Apostle of God, and the seal of the prophets : and God knoweth all things.

* * * * *

56. Verily, God and His Angels bless the Prophet ! Bless ye Him, O Believers, and salute Him with salutations of Peace.

57. Verily, they who affront God and His Apostle, the curse of God is on them in this world, and in the world to come : and He hath prepared for them a shameful chastisement.

THE WIVES OF THE PROPHET

(' The Confederates ' xxxiii. 6, 21, 49-52)

6. Nearer of kin to the faithful is the Prophet, than they are to their own selves. His wives are their mothers. According to the Book of God, they who are related by blood, are nearer the one to the other than other believers, and than those who have fled their country for the cause of God : but whatever kindness ye shew to your kindred, shall be noted down in the Book.

* * * * *

21. A noble pattern had ye in God's Apostle, for all who hope in God, and in the latter day, and oft remember God !

* * * * *

49. O Prophet ! we allow thee thy wives whom thou hast dowered, and the slaves whom thy right hand possesseth out of the booty which God hath granted thee, and the daughters of thy uncle, and of thy paternal and maternal aunts who fled with thee to *Medina*, and any

believing woman who hath given herself up to the Prophet, if the Prophet desired to wed her—a Privilege for thee above the rest of the Faithful.

50. We well know what we have settled for them, in regard to their wives and to the slaves whom their right hands hold, that there may be no fault on thy part : and God is Indulgent, Merciful !

51. Thou mayst decline for the present whom thou wilt of them, and thou mayst take to thy *bed* her whom thou wilt, and whomsoever thou shalt long for of those thou shalt have before neglected ; and this shall not be a crime in thee. Thus will it be easier to give them the desire of their eyes, and not to put them to grief, and to satisfy them with what thou shalt accord to each of them. God knoweth what is in your hearts, and God is Knowing, Gracious.

52. It is not permitted thee to take *other* wives hereafter, nor to change thy present wives for other women, though their beauty charm thee, except slaves whom thy right hand shall possess. And God watcheth all things.

DOMESTIC QUARRELS SETTLED

(' The Forbidding ' lxvi. 1-5)

1. WHY, O Prophet ! dost thou hold that to be FORBIDDEN which God hath made lawful to thee, from a desire to please thy wives, since God is Lenient, Merciful ?

2. God hath allowed you release from your oaths ; and God is your master : and He is the Knowing, Wise.

3. When the prophet told a recent occurrence as a secret to one of his wives, and when she divulged it and God informed him of this, he acquainted her with part and withheld part. And when he had told her of it, she

said, 'Who told thee this?' He said, 'The Knowing, the Sage hath told it me.'

4. 'If ye both be turned to God in penitence, for now have your hearts gone astray . . . but if ye conspire against the Prophet, then *know* that God is his Protector, and Gabriel, and every just man among the faithful; and the angels are his helpers besides.'

5. 'Haply if he put you both away, his Lord will give him in exchange other wives better than you, Muslims, believers, devout, penitent, obedient, observant of fasting, both known of men and virgins.'

LEGISLATION (to p. 72)

PURIFICATIONS BEFORE PRAYER

('The Table' v. 8, 9)

8. O Believers! when ye address yourselves to prayer, wash your faces, and your hands up to the elbow, and wipe your heads, and your feet to the ankles.

9. And if ye have become unclean, then purify yourselves. But if ye are sick, or on a journey, or if one of you come from the place of retirement, or if ye have touched women, and ye find no water, then take clean sand and rub your faces and your hands with it. God desireth not to lay a burden upon you, but he desireth to purify you, and He would fill up the measure of His favour upon you, that ye may be grateful.

TIMES OF PRAYER

('The Greeks' xxx. 16, 17)

16. Glorify God therefore when ye reach the evening, and when ye rise at morn :

17. And to Him be praise in the Heavens and on the Earth ; and at twilight, and when ye rest at noon.

FRIDAY PRAYERS

(' The Assembly ' lxii. 9-11)

9. O ye who believe ! When ye are summoned to prayer on the day of THE ASSEMBLY, haste to the commemoration of God, and quit your traffic. This, if ye knew it, will be best for you.

10. And when the Prayer is ended, then disperse yourselves abroad and go in quest of the bounties of God ; and, that it may be well with you, oft remember God.

11. But when they get a sight of merchandise or sport, they disperse after it, and leave thee standing alone. SAY : God hath in reserve what is better than sport or wares. And God is the best provider !

ALMS AND USURY

(' The Cow ' ii. 263-265, 276, 277)

263. The likeness of those who expend their wealth for the cause of God, is that of a grain of corn which produceth seven ears, and in each ear a hundred grains ; and God will multiply to whom He pleaseth : God is Liberal, Knowing !

264. They who expend their wealth for the cause of God, and never follow what they have laid out with reproaches or harm, shall have their reward with their Lord ; no fear shall come upon them, neither shall they be put to grief.

265. A kind speech and forgiveness is better than alms followed by injury. God is Rich, Clement.

276. They who swallow down usury, shall arise in the resurrection only as he ariseth whom Satan hath infected by his touch. This, for that they say, 'Selling is only the like of usury : ' and yet God hath allowed selling, and forbidden usury. He then who when this warning shall come to him from his Lord, abstaineth, shall have pardon for the past, and his lot shall be with God. But they who return *to usury*, shall be given over to the fire ; therein shall they abide for ever.

277. God will bring usury to nought, but will increase alms with usury, and God loveth no infidel, or evil person. But they who believe and do the things that are right, and observe the prayers, and pay the legal impost, they shall have their reward with their Lord : no fear shall come on them, neither shall they be put to grief.

THE PILGRIMAGE TO THE SANCTUARY AT MECCA AND THE SACRIFICE

(' The Table,' v. 98)

98. God hath appointed the Caaba, the sacred house, to be a station for mankind, and the sacred month, and the offering, and its ornaments. This, that ye may know that God knoweth all that is in the heavens and on the earth, and that God hath knowledge of everything. Know that God is severe in punishing, and that God is Forgiving, Merciful.

(' The Pilgrimage,' xxii. 28-30, 37)

28. And proclaim to the peoples a PILGRIMAGE : Let them come to thee on foot and on every fleet camel, arriving by every deep defile.

29. That they may bear witness of its benefits to them, and may make mention of God's name on the appointed days, over the brute beasts with which He hath supplied

them for sustenance: Therefore eat thereof yourselves, and feed the needy, the poor:

30. Then let them bring the neglect of their persons to a close, and let them pay their vows, and circuit the ancient House.

* * * *

37. And the camels have we appointed you for the sacrifice to God: *much* good have ye in them. Make mention, therefore, of the name of God over them *when ye slay them*, as they stand in a row; and when they are fallen over on their sides, eat of them, and feed him who is content *and asketh not*, and him who asketh. Thus have We subjected them to you, to the intent ye should be thankful.

THINGS LAWFUL AND UNLAWFUL

('The Table,' v. 1, 4-7, 91, 92)

1. O BELIEVERS! be faithful to your engagements. You are allowed *the flesh* of cattle other than what is *hereinafter* recited, except game, which is not allowed you while ye are on pilgrimage. Verily, God ordaineth what he pleaseth.

* * * *

4. That which dieth of itself, and blood, and swine's flesh, and all that hath been sacrificed under the invocation of any other name than that of God, and the strangled, and the killed by a blow, or by a fall, or by goring, and that which hath been eaten by beasts of prey, unless ye make it clean *by giving the death-stroke yourselves*, and that which hath been sacrificed on the blocks of stone, is forbidden you: and to make division *of the slain* by *consulting* the arrows, is impiety in you. Woe this day on those who forsake your religion! And fear them not, but fear Me.

5. This day have I perfected your religion for you, and have filled up the measure of my favours upon you : and it is my pleasure that Islam be your religion ; but whoso without wilful leanings to wrong shall be forced by hunger to transgress, to him, verily, will God be Indulgent, Merciful.

6. They will ask thee what is made lawful for them. SAY : Those things which are good are legalized to you, and the prey of beasts of chase which ye have trained like dogs, teaching them as God hath taught you. Eat, therefore, of what they shall catch for you, and make mention of the name of God over it, and fear God : Verily, Swift is God to reckon :

7. This day, things healthful are legalized to you, and the meats of those who have received the Scriptures are allowed to you, as your meats are to them. And *you are permitted to marry* virtuous women who are believers, and virtuous women of those who have received the Scriptures before you, when you shall have provided them their portions, living chastely *with them* without fornication, and without taking concubines. Vain the works of him who shall renounce the faith ! and in the next world he shall be of the lost.

* * * *

91. God will not punish you for a mistaken word in your oaths : but he will punish you in regard to an oath taken seriously. Its expiation shall be to feed ten poor persons with such middling *food* as ye feed your own families with, or to clothe them ; or to set free a captive. But he who cannot find means, shall fast three days. This is the expiation of your oaths when ye shall have sworn. Keep then your oaths. Thus God maketh his signs clear to you, that ye may give thanks.

92. O believers ! surely wine and games of chance, and statues, and the *divining* arrows, are an abomination of Satan's work ! Avoid them, that ye may prosper.

THEFT

(' The Table,' v. 42)

42. As to the thief, whether man or woman, cut ye off their hands in recompense for their doings. This is a penalty by way of warning from God himself. And God is Mighty, Wise.

MARRIAGE

(' Woman,' iv. 1-4, 24-30, 38, 39)

1. O MEN ! fear your Lord, who hath created you of one man (*nafs*, soul), and of him created his wife, and from these twain hath spread abroad so many men and WOMEN. And fear ye God, in whose name ye ask mutual favours,—and reverence the wombs *that bare you*. Verily is God watching over you !

2. And give to the orphans their property ; substitute not worthless things of your own for their valuable ones, and devour not their property after adding it to your own ; for this is a great crime.

3. And if ye are apprehensive that ye shall not deal fairly with orphans, then, of *other* women who seem good in your eyes, marry *but* two, or three, or four ; and if ye *still* fear that ye shall not act equitably, then one only ; or the slaves whom ye have acquired : this will make justice on your part easier. Give women their dowry freely ; but if of themselves they give up aught thereof to you, then enjoy it as convenient, and profitable :

4. And entrust not to the incapable the substance which God hath placed with you for their support ; but maintain

them therewith, and clothe them, and speak to them with kindly speech.

* * * *

24. And if ye be desirous to exchange one wife for another, and have given one of them a talent, make no deduction from it. Would ye take it by slandering her, and with manifest wrong ?

25. How, moreover, could ye take it, when one of you hath gone in unto the other, and they have received from you a strict bond of union ?

26. And marry not women whom your fathers have married : for this is a shame, and hateful, and an evil way :—though what is past may be allowed.

27. Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts, both on the father and mother's side, and your nieces on the brother and sister's side, and your foster-mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters who are your wards, born of your wives to whom ye have gone in : (but if ye have not gone in unto them, it shall be no sin in you to marry them ;) and the wives of your sons who proceed out of your loins ; and ye may not have two sisters ; except where it is already done. Verily, God is Indulgent, Merciful !

28. *Forbidden to you* also are married women, except those who are in your hands as slaves : This is the law of God for you. And it is allowed you, beside this, to seek out wives by means of your wealth, with modest conduct, and without fornication. And give those with whom ye have cohabited their dowry. This is the law. But it shall be no crime in you to make agreements over and above the law. Verily, God is Knowing, Wise !

29. And whoever of you is not rich enough to marry

free believing women, then let him marry such of your believing maidens as have fallen into your hands as slaves ; God well knoweth your faith. Ye are sprung the one from the other. Marry them, then, with the leave of their masters, and give them a fair dower : but let them be chaste and free from fornication, and not entertainers of lovers.

30. If after marriage they commit adultery, then inflict upon them half the penalty enacted for free married women. This *law* is for him among you who is afraid of doing wrong : but if he abstain, it will be better for you. And God is Lenient, Merciful.

* * * *

38. Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful during *the husband's* absence, because God hath of them been careful. But chide those for whose refractoriness ye have cause to fear ; remove them into beds apart, and scourge them : but if they are obedient to you, then seek not occasion against them : verily, God is High, Great !

39. And if ye fear a breach between man and wife, then send a judge chosen from his family, and a judge chosen from her family : if they are desirous of agreement, God will effect a reconciliation between them ; verily, God is knowing, apprised of all !

VEILING OF WOMEN

('Light,' xxiv. 30, 31)

30. Speak unto the believers that they restrain their eyes and observe continence. Thus will they be more pure. God is well aware of what they do.

31. And speak to the believing women that they refrain their eyes, and observe continence ; and that they display not their ornaments, except those which are external ; and that they throw their veils over their bosoms, and display not their ornaments, except to their husbands or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their slaves, or male domestics who have no natural force, or to children who note not women's nakedness. And let them not strike their feet together, so as to discover their hidden ornaments. And be ye all turned to God, O ye Believers ! that it may be well with you.

(' Confederates,' xxxiii. 55)

55. No blame shall attach to them (your wives) for speaking to their fathers unveiled, or to their sons, or to their brothers, or to their brothers' sons, or to their sisters' sons, or to their women, or to the slaves whom their right hands hold. And fear ye God : for God witnesseth all things.

SLAVERY OF MEN

(' The Greeks,' xxx. 26, 27)

26. And He it is who bringeth a creature forth, then causeth it to return again ; and to him is this most easy. To whatever is loftiest in heaven and earth is He to be likened ; and He is the Mighty, the Wise.

27. He setteth forth to you an instance drawn from yourselves. Have ye among the slaves whom your right hands have won, any partner in what we have bestowed on you, so that ye share alike ? Fear ye them as ye fear each other ? (Thus make we our signs clear to men of understanding.)

SLAVERY OF WOMEN

('Light,' xxiv. 32, 33)

32. And marry those among you who are single, and your good servants, and the handmaidens. If they are poor, God of His bounty will enrich them. God is all-bounteous, Knowing.

33. And let those who cannot find a match live in continence till God of His bounty shall enrich them. And to those of your slaves who desire a deed of manumission, execute it for them, if ye know good in them, and give them a portion of the wealth of God which He hath given you. Force not your female slaves into sin, in order that ye may gain the casual fruitions of this world, if they wish to preserve their modesty. Yet if any one compel them, then Verily to them, after their compulsion, will God be Forgiving, Merciful.

DIVORCE

('The Cow,' ii. 229, 230)

229. Ye may divorce your wives twice: Keep them honourably, or put them away with kindness. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds set up by God. And if ye fear that they cannot observe the ordinances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God: therefore overstep them not; for whoever oversteppeth the bounds of God, they are evil doers.

230. But if the husband divorce her *a third time*, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her, then shall no blame attach to them if they return to each other,

thinking that they can keep within the bounds fixed by God. And these are the bounds of God; He maketh them clear to those who have knowledge.

JESUS THE MESSIAH, SON OF MARY

(‘The Family of ‘Imrán,’ iii. 37–48, 52)

37. And remember when the angels said, ‘O Mary! verily hath God chosen thee, and purified thee, and chosen thee above the women of the worlds!’

38. O Mary! be devout towards thy Lord, and prostrate thyself, and bow down with those who bow.’

39. This is one of the announcements of things unseen by thee: To thee, O *Muhammad*! do we reveal it; for thou wast not with them when they cast lots with reeds which of them should rear Mary; nor wast thou with them when they disputed about it.

40. *Remember* when the angel said, ‘O Mary! Verily God announceth to thee the Word from Him: His name shall be, Messiah Jesus the son of Mary, illustrious in this world and in the next, and one of those who have near access to God;

41. And He shall speak to men alike when in the cradle and when grown up; And he shall be one of the just.’

42. She said, ‘How, O my Lord! shall I have a son, when man hath not touched me?’ He said, ‘Thus: God will create what He will; When He decreeth a thing, He only saith, “Be,” and it is.’

43. And he will teach him the Book, and the Wisdom, and the Law, and the Evangel; and he shall be an apostle to the children of Israel. ‘Now have I come,’ *he will say*, ‘to you with a sign from your Lord: Out of clay will I make for you, as it were, the figure of a bird: and I will breathe into it, and it shall become, by God’s leave,

a bird. And I will heal the blind, and the leper ; and by God's leave will I quicken the dead ; and I will tell you what ye eat, and what ye store up in your houses ! Truly in this will be a sign for you, if ye are believers.

44. And I have come to attest the law which was before me ; and to allow you part of that which had been forbidden you ; and I come to you with a sign from your Lord : Fear God, then, and obey me ; of a truth God is my Lord, and your Lord : Therefore worship Him. This is a right way.'

45. And when Jesus perceived unbelief on their part, He said, ' Who are my helpers with God ? ' The apostles said, ' We *will be* God's helpers ! We believe in God, and bear thou witness that we are Muslims.

46. O our Lord ! we believe in what thou hast sent down, and we follow the apostle ; write us up, then, with those who bear witness *to him*.'

47. And the Jews plotted, and God plotted : But of those who plot is God the best.

48. Remember when God said, ' O Jesus ! verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not ; and I will place those who follow thee above those who believe not, until the day of resurrection. Then, to me is your return, and wherein ye differ will I decide between you.

* * * *

52. Verily, Jesus is as Adam in the sight of God. He created him of dust : He then said to him, ' Be '—and he was.

JESUS PROPHECIES THE COMING OF MUHAMMAD

(' Battle Array,' lxi. 6)

6. And *remember* when Jesus the son of Mary said, ' O children of Israel ! of a truth I am God's apostle to

you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad ! ' ¹ But when he (Ahmad) presented himself with clear proofs of his mission, they said, ' This is manifest sorcery ! '

JESUS REPUDIATES ANY CLAIM TO THE GODHEAD

(' The Table,' v. 108, 116, 117)

108. One day will God assemble the Apostles, and say, ' What reply was made to you ? ' They shall say, ' We have no knowledge, but Thou art the Knower of Secrets.'

* * * *

116. And when God shall say—' O Jesus, Son of Mary: hast thou said unto mankind—" Take me and my mother as two Gods, beside God ? "' He shall say—' Glory be unto Thee ! it is not for me to say that which I know to be not the truth ; had I said that, verily thou wouldest have known it : Thou knowest what is in me, but I know not what is in Thee ; for Thou well knowest things unseen !

117. ' I spake not to them aught but that which thou didst bid me—" Worship God, my Lord and your Lord ; " and I was a witness of their actions while I stayed among them ; but since thou hast taken me to Thyself, Thou hast Thyself watched them, and Thou art witness of all things.'

CHRISTIANS REBUKED FOR BELIEF IN THE TRINITY

(' Women,' iv. 169, 170)

169. O ye people of the Book ! overstep not bounds in your religion ; and of God speak only truth. The

¹ Meaning the same as Muḥammad. A distortion of the promise of the Paraclete (John xiv. 16.)

Messiah, Jesus, son of Mary, is only an apostle of God, and his Word which he conveyed into Mary, and a Spirit proceeding from himself. Believe therefore in God and his apostles, and say not, 'Three : '—Forbear—it will be better for you. God is only one God ! Far be it from His glory that He should have a son ! His, whatever is in the Heavens, and whatever is in the Earth ! And God is a sufficient Guardian.

170. The Messiah disdaineth not to be a servant of God, nor do the angels who are nigh unto Him.

(' The Table,' v. 76-79)

76. Infidels now are they who say, ' God is the Messiah, Son of Mary ; ' for the Messiah said, ' O children of Israel ! worship God, my Lord and your Lord.' Whoever shall join other gods with God, God shall forbid him the Garden, and his abode shall be the Fire ; and the wicked shall have no helpers.

77. They surely are Infidels who say, ' God is the third of three : ' for there is no God but one God : and if they refrain not from what they say, a grievous chastisement shall light on such of them as are Infidels.

78. Will they not, therefore, be turned unto God, and ask pardon of Him ? since God is Forgiving, Merciful !

79. The Messiah, Son of Mary, is but an Apostle ; other Apostles have flourished before him ; and his mother was a just person ; they both ate food.

JEWS AND CHRISTIANS EQUALLY TO BE WARRED AGAINST

(' Immunity,' ix. 29-31)

29. Make war upon such of those to whom the Scriptures have been given as believe not in God, or in the last day, and who forbid not that which God and His

Apostle have forbidden, and who profess not the profession of the truth, until they pay tribute out of hand, and they be humbled.

30. The Jews say, 'Ezra is a son of God'; and the Christians say, 'The Messiah is a son of God.' Such the sayings in their mouths! They resemble the saying of the Infidels of old! God do battle with them! How are they misguided!

31. They take their teachers, and their monks, and the Messiah, son of Mary, for Lords beside God, though bidden to worship one God only. There is no God but He! Far from His glory be what they associate with Him!

TEXTS FOR STUDENTS. (contd.)

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